



A PEACE PAGEANT

For children and young people

*By CORA MEL PATTEN
and ELMA C. EHRLICH*

*"Blessed are the peacemakers; for they shall be called
the children of God." — Matthew 5-7.*

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“O God, will it that war shall disappear; put out fires of rivalry, of hate, and cause to reign among men concord and love. Give unto the nations peace, benevolence and order, and to such end let the spirit of evil be broken; let the dew of Thy loving kindness descend upon and penetrate the hearts of men.”

The above prayer was offered by Señor Carbrera, a priest of Argentina, at the dedication of the Christ of the Andes March 13, 1904, in commemoration of the peace treaty signed between Chile and Argentina.

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FOREWORD

THE aim of the authors has been to prepare a pageant that should present a practical and inspiring lesson in peace. It is suggested that on the day of the pageant both business houses and residences honor the occasion by decorating with peace flags; it will be a simple matter to add white borders to flags already in their possession. The value of the performance will consist largely in making the time devoted to its preparation a sacrament to the young people; to that end the usual forms of salutation might be dropped and the Hebrew "Shalom" substituted; let the participants wear peace pins and sign a peace pledge. The pageant consists of a procession in the late afternoon or early twilight hours, and the planting of a peace tree, an evergreen, to be left as a symbol of the pledge to peace; this to be followed by the pageant proper, which may be given either indoors or out. The performance will be much strengthened by the use of appropriate music, either orchestra or piano, for the entrance of characters and all pantomime. If piano is used, Chopin offers perhaps the best possibilities as a setting. The mixed quartette, "Let Us Have Peace," by George Groff, Jr., and Ernest R. Hall, and the tenor solo, "Peace I Leave With You," by Charles E. Tinney, and "Coronation March" from "Le Prophete" by Meyerbeer, may be secured through Lyon & Healy, 202 S. Wabash Avenue, Chicago; price 25 cents each.

Three of the dances introduced were especially prepared for this work by the Chicago Normal School of Physical Education. Music for the dances may be purchased from the Gamble Hinged Music Company, 67 E. Van Buren Street, Chicago, at a total cost of \$1.29. Music for folk dances found in Caroline Crawford's "Singing Games and Folk Dances," price \$1.50.

Teachers wishing advice about preparation of dances, may write Miss Russell, of the School of Physical Education, 430 S. Wabash Ave., Chicago.

Very pretty peace pins may be had at 2 cents each, better ones at 15 cents, from Hyman & Company, State and Washington Streets, Chicago. Pledge cards may be secured through Miss Patten for \$1.25 per thousand. Songs by Louise R. Waite are used by special permission of the writer.

Lines from "America, the Beautiful," used by permission of the author, Katherine Lee Bates.

Pageant director, costumes and banners provided at a reasonable fee. A small royalty will be charged for the use of the pageant when not given under the supervision of Miss Patten or one of her assistants; rental may include the use of costume designs.

CHARACTERS

Father Time.

Faith. } his attendants.
Fear. }

Mother Earth.

The Earth Children, from fifteen to thirty.

The Spirit of War.

Violence. }
Famine } his attendants.
Death }

Spirit of Prophetic Peace.

Seven Star Maidens.

Spirit of Priesthood.

Builders for Peace:

Pierre Du Bois
Hugo Grotius
Henry of Navarre
George Fox
William Penn
Immanuel Kant
Benjamin Franklin
George Washington
Thomas Jefferson
David Low Dodge
Noah Worcester
William E. Channing
Elihu Burritt
William Ladd
Victor Hugo
Abraham Lincoln
Jean de Bloch

Leof Tolstoi
Vasili Vereshchagin
Frederick W. Holls
William Randall Cremer
William T. Stead
Julia Ward Howe
Frances E. Willard
Baroness Von Suttner
Jane Addams
Señora de Costa
Madam Rosika Schwimmer
Mrs. Pethick Lawrence
Belva Lockwood
May Wright Sewell
Lucia Ames Mead
Fannie Fern Andrews

The New Mother.

The New Child.

His Brothers, ten or more.

The Nations, forty-two.

Children of the Nations, twenty-four.

Spirit of Peace.

Health
Prosperity } her attendants
Joy.

Daughters of Joy, twelve or more.

Citizens of Peace, all the young people of the community.

Children of the Future, all the little ones.

COSTUMES

Father Time—Conventional gray robe; he carries staff and crystal globe.

Fear—Robe of yellow green; face veiled in sheer material of lighter tone.

Faith—Robe of soft blue; face veiled in lighter tone.

Mother Earth—Flowing robe of brown, draped with mantle of green.

Children of Earth—Nomadic tribe effects, in greens, browns and reds.

Spirit of War—Martial figure, in yellow, red and tan, with helmet and shield.

His attendants—In yellow and red.

Spirit of Prophetic Peace—Flowing white robe and evergreen crown.

Spirit of Priesthood—Robe of black or white.

Peace—Doric chiton in white; laurel wreath and white dove.

Her attendants—Doric chitons in pastel tones.

Daughters of Joy—White chitons; carrying garlands of flowers or rose-colored scarfs.

Columbia—White skirt, blue sleeveless bodice, mantle of striped red and white, crown of national colors.

The Nations—Black gowns and skull caps; the only differentiation being the national flags.

Children of the Nations—Peasant costumes.

Star Maidens—Soft blue, decorated with many silver stars; carrying star-tipped silver wands.

The New Child—Costume of blue and white.

His brothers—Slips of soft tan; carrying branches of green.

Citizens of Peace—Girls in white, flower crowned. Boys in black trousers, white shirts, white or black bow ties.

Children of the Future—Either in white or gay colors, as preferred.

The historical characters should be as faithfully represented as possible; suggestions may be found in "Le Costume Historique" by A. Racinet, and in "English Costumes" by D. C. Calthorp. The more modern characters may be found in illustrated magazines.

INSCRIPTIONS FOR BANNERS

Above all nations is humanity—Goldwin Smith.

Nothing permanent is gained by brute force—Napoleon.

My country is the world; my countrymen are all mankind—Garrison.

Always war devours the best—Schiller.

The sword is never right—LaSalle.

War is never a solution; it is an aggravation—Disraeli.

War is Hell—Sherman.

War will eliminate itself and arbitration will rule the world—Sheridan.

The nations learn war no more—Bible.

By this shall all men know that ye are My disciples if ye love one another—Bible.

Hope, not despair.

Faith, not fear.

Love, not hate.

Peace, not war.

Life, not death.

Thrift, not waste.

Wealth, not want.

Joy, not grief.

Opportunity.

Education.

Prosperity.

Harmony.

Happiness.

PROCESSIONAL

Bands of music, if possible.

Father Time, followed by Fear and Faith.

Boy in blue velvet suit and cap, carrying banner "Above the nations is humanity."

Mother Earth, followed by the Children of Earth.

Boys, carrying banner "Nothing permanent is gained by brute force."

War, followed by his attendants.

The forty-two Nations, each carrying his national flag.

Boys, carrying banner "My country is the world; my countrymen are all Mankind."

Columbia, followed by boys in white carrying large American flag, with peace border.

Children of the Nations.

Spirit of Prophetic Peace.

Seven Star Maidens.

Spirit of Priesthood.

Historical characters, using the following banners for this group: "Always war devours the best." "The sword is never right." "War is never a solution; it is an aggravation." "War is Hell." "War will eliminate itself; arbitration will rule the world."

The New Mother, leading the New Child who carries the World Peace flag.

His Brothers—carrying green boughs.

Boy and girl carrying banner "The nations learn war no more."

Girl bearing box containing pledges which have been signed by the children.

Peace and her attendants.

The Daughters of Joy, bearing garlands of flowers.

The Peace Tree carried by an equal number of boys and girls.

Citizens of Peace, all the boys and girls of the community between ten and eighteen years of age; the remaining banners should be carried by representatives of this group; others should carry books, musical instruments, dumb-bells, Indian clubs, tennis racquets, household and farm implements and as many peace flags as can be mustered.

Child in white carrying banner "By this shall all men know that ye are My disciples if ye love one another."

Children of the Future, all the little ones, carrying dolls, toys, skipping-ropes, etc.

PLANTING OF THE PEACE TREE

The tree, a sturdy evergreen, should be carried by an equal number of boys and girls chosen from the CITIZENS OF PEACE. At the close of the processional, all group themselves about the place where the tree is to be planted. It is raised in the hole already prepared for it; one of the older boys advances and addresses the townspeople.

Boy:

Friends : We, the young people of.....are going to present a pageant today telling of those who toiled and suffered that Peace might come, and of her coming at the last. Now, we do not wish this pageant to pass like a dream in the night. We who are strong in youth and in hope wish to place in your midst a remembrance of what you shall see today—a symbol of our young hopes for the dream that shall grow in strength and beauty, even as this tree shall grow as the years lengthen into decades, and we who are young today will stand beneath its boughs—gray-haired men and women.

This tree is to be an everlasting memorial of the pledge that we have taken to serve the cause of Peace and at its foot we leave the symbols of our word.

Girl advances with the box containing the pledges and places it in the earth at the foot of the tree. All sing one stanza of "SWEET PEACE" by LOUISE R. WAITE. During the song the tree is planted. At its conclusion another of the older boys advances and speaks.

Boy:

May this tree that we have planted today flourish and grow beautiful, even as the love of Justice, Mercy and Peace shall grow in our hearts. May it remain a memorial in our midst forever.

PRAYER.

PEACE PAGEANT

Blessed are the peacemakers; for they shall be called the children of God.—Matthew 5:7.

After the processional and the planting of the peace tree, WAR and his attendants and the SPIRIT OF PROPHETIC PEACE group themselves at the right entrance of the platform, FATHER TIME, FEAR and FAITH at the center rear entrance, and all other characters at the left.

FATHER TIME enters slowly and walks about gazing into his crystal globe. After long meditation he speaks.

Father Time:

I, Father Time, who like a shepherd watch
The drifting flocks of men before me pass,
See all—the beginning and the end;
And this is the beginning of the years.

He looks into the distance, then slowly mounts his rock-hewn throne at the rear of the stage. FEAR and FAITH enter and crouch on either side of him.

Father Time:

I, Father Time, behold how through the years,
Two spirits seem contending for Man's soul,
Both Fear and Faith, the Evil and the Good.

Enter to music, "RIGAUDON op 204," by RAFF, (any good Gavotte will answer) MOTHER EARTH followed by her children, stalwart men, women and children, carrying shepherds' crooks. Among them are seen two taller and stronger than the rest, wearing crude crowns. They group themselves about MOTHER EARTH, who stands on a raised foundation as she surveys her children.

Father Time:

I, Father Time, gaze on earth's first-born sons,
A shepherd folk as peaceful as their flocks,
Their hearts close knit in brotherhood and love;
And this is the beginning of the years.

MOTHER EARTH seats herself, while her children advance, forming themselves into two distinct groups, one about either king.

Father Time:

Behold, two tribes where there was one before;
Yet dwell they as one nation side by side.

The earth children mingle together freely while the kings stand apart in friendly converse.

Man from First Tribe:

It is good to greet thee at our festival, O, my brother. Is it well with thy flocks?

Man from Second Tribe:

Yea, not a lamb from my flock hath been lost.

Woman from First Tribe:

Wilt thou come to us at the sheep-shearing, O, my sister?

Woman from Second Tribe:

Right gladly, for I remember how last year we feasted and sang and made merry in the dance.

King of First Tribe:

Is it not good to see our people join hands in fellowship and trust? May the faith that exists between our peoples endure forever.

King of Second Tribe:

Yea, may there be an everlasting covenant 'twixt thy tribe and mine.
They clasp hands in friendship.

Father Time:

Yea, it is good when brethren seek to dwell
In unity and pleasant fellowship.

King of First Tribe:

O, my people, (*turning to second tribe*) followers of this, my brother, (*indicating second king*) let us dance and make merry, since the gods have been good to us and have given us many flocks and rich pasture.

Shepherds' dance described on page 38.

At the conclusion of the dance, FEAR is seen to rise and creep stealthily from the feet of FATHER TIME to the group of EARTH CHILDREN. She approaches MOTHER EARTH, who shrinks back cowering; as she passes from one to the other of the EARTH CHILDREN, they express in pantomime their growing distrust of their neighbors. The men who have stood with clasped hands, draw back and assume watchful attitudes, leaning upon their crooks; the women draw their children closer. The two kings withdraw to their own groups and hold council with their elders. One hears a murmur of vague discontent and apprehension among the people.

Woman of First Tribe:

Would that we had not come.

Man of Second Tribe:

(to neighbor)

Let us keep a close watch upon the fleece we have brought with us, lest they be stolen beneath our very eyes.

Man of Second Tribe:

(answering)

Verily, for how can we trust these people who are not of our brethren?

King of First Tribe:
(to elders)

My neighbor-king has always sought my friendship; yet can I trust him?

Elder:
(answering)

Nay, O King, for even while he extends one hand in friendship, the other may feel beneath his cloak for a knife with which to slay thee.

Father Time:

Dark clouds blot out the sun, for Fear has come.

FEAR hovers a moment longer about the cringing form of MOTHER EARTH; then, laughing triumphantly, she returns to the feet of FATHER TIME.

Mother Earth:

Woe! darkness has come upon my children, woe! woe!

Earth Children:

Darkness has come upon us—darkness and desolation—woe! woe!

Enter proudly from right, WAR, followed by attendant furies who stand in a tense, expectant attitude at right of stage (CHOPIN POLONAISE OP 26 NO. 2 may be used as setting.) WAR approaches KING OF FIRST TRIBE and draws him aside.

War:

Thou hast brought thy people to hold festival with their neighbors?

King:

Aye, for such hath been my custom for many a year.

War:

Thou and thy men have come well-armed and well-prepared?

King:

Nay.

War:

And thou art not afraid that thy neighbor will fall upon thee unaware and slay or make captive thee and thy people?

King:

I have never been afraid—until today.

War:

Watch well thy neighbor, and take heed to him, lest he do thee wrong.

KING OF FIRST TRIBE hastily rejoins the elders and calls the fighting men of his tribe about him. Murmurs are heard of, "We must be prepared! We must be ready!" The fighting men stand in expectant attitudes with their crooks raised as weapons.

Father Time:

And shepherd crooks are beaten into swords.

WAR approaches KING OF SECOND TRIBE, draws him apart and points to FIRST TRIBE, standing suspicious and watchful.

War:

And thou hast come, thou and thy people to meet thy neighbor-king, in terms of friendship?

King:

Aye,—but now I am afraid.

War:

(indicating First Tribe)

They appear not like friends.

King:

Nay, they seem ready for battle.

War:

Are thy men ready to protect themselves?

King:

They will be ready.

He summons his elders and fighting men about him. They repeat the action of the first tribe; meanwhile the women and children form frightened groups at the feet of terror stricken MOTHER EARTH. WAR stands above her, menacing and terrible. A man from the FIRST TRIBE steals stealthily to the place where the men of the SECOND TRIBE have flung their fleece before beginning the dance. He snatches several fleece and tries to hide them beneath his coat. A man of the SECOND TRIBE perceiving him, springs upon him and strikes him to the earth. A cry of rage is heard from the EARTH CHILDREN.

King of Second Tribe:

(approaching King of First Tribe)

Thy tribesman hath stolen fleece from the store of my men. Let him be given to me and my elders, that we may pronounce judgment.

King of First Tribe:

One of thy tribesmen hath struck a man of my people, and wounded him grievously, well-nigh unto death. Give him over into my hands, that he may be punished for his folly.

Men of First Tribe:

Vengeance! Give him into our hands! Vengeance! Death!

King of Second Tribe:

Never.

King of First Tribe:

Then it shall be war between us.

King of Second Tribe:

War.

A long pause, then WAR strides to right of stage and summons his furies; they dash among the people; a short scene of quick frenzied conflict follows. Shoutings and cries of rage and suffering. The EARTH CHILDREN work their way to left of stage where they sink down broken and powerless. The attendant FURIES OF WAR stand triumphantly over them with WAR in their midst. MOTHER EARTH lies prostrate and motionless; several women among the EARTH CHILDREN rise and behold the ruin brought about by WAR and his followers. They sink upon their knees and cry aloud in their sorrow; their wail of grief is taken up by the other EARTH WOMEN. (During the conflict use excerpts from CHOPIN'S POLONAISE, Op. 26, No. 2; after the cry of sorrow use the "SONG OF MOURNING" (MELODY OP 10 by MESSENET) or use the chorus "UPROAR OF BATTLE" from the oratorio, "DESTRUCTION OF JERUSALEM," by AUGUST KLUGHARDT, or the ARIA "WHY DOES THE GOD OF ISRAEL SLEEP?" from HANDEL'S "SAMSON."

End of First Episode:

EPISODE II

The wailing of the women continues. FATHER TIME looks sadly upon the broken EARTH CHILDREN and the triumphant figure of WAR.

Father Time:

The earth streams crimson 'neath the heel of War,
And all her pleasant paths are desolate,
For men cringe low to Fear and have become
Meanest of slaves, with Terror for their God.
Oh, foolish ones who wander in the dark,
And will not hear your Father when He calls;
Ye are His children, but ye know Him not,
He is your shepherd, loving well His flock,
And yet ye wander on the barren hills.

A pause as the wailing grows more agonized and hopeless.

Yet ye shall come unto the pleasant fields,
And lamentation cease from out the land.

He looks to the right. A long pause and music vague and trembling, yet sweet with hope is heard; ("FROM THE DEPTHS," by MACDOWELL.)

See, one who comes with sorrow in his eyes
Yet hope within his heart, for he has heard
The mighty thunders of the voice of God.

Enter from right the SPIRIT of PROPHETIC PEACE. He stands above the shrinking figure of MOTHER EARTH, his face toward the broken EARTH CHILDREN.

Prophet:
(yearning over them)

O stricken ones! O mourners desolate!

Earth Children:

(in frenzy pointing to War and his servants)

A fire devoureth before them,
And behind them a flame burneth,
The land is as the Garden of Eden before them,
And behind them a desolate wilderness.

War:
(with mocking laughter in which his furies join)

Though mine arrows have drunk deep of blood,
I have drunk, yet still am athirst,
I have eaten, yet am I not satisfied,
Though my sword devours the flesh of the slain.

Earth Children:
(wailing)

Shall the sword devour forever?

Prophet:

(crying out like a trumpet)

Nay, ye shall break War's yoke from off your neck.

Here the motif of the hope music grows stronger. All look toward left, FATHER TIME half rising, FEAR appearing dismayed, FAITH leaning eagerly forward.

Father Time:

Who come from the darkness in garments of gladness,
Who shine like the stars on a sea dark and stormy,
Who move as the trees, in the bleak days of Springtime,
When they feel the strange murmur of summer within them.

Enter from left the seven STAR MAIDENS.

Prophet:

Yea, stars shall pierce the darkness of the night.

Faith:

Above War's tumult and the cry of grief,
I hear the voice of Hope, and I am glad.

Dance of HOPE by STAR MAIDENS described on page 42.

At close of dance the CHILDREN OF EARTH with new hope pass to right of stage where they remain in the background not seen by audience.

Star Maidens:

Tell us, O Prophet, of the better days!

Prophet:

Not in one age shall War's vile thunders cease,
Nor will the prayers of men, nor mothers' tears,
Wipe out his crimson stain, and leave earth clean;

Faith:

(interrupting)

Yet side by side with those who ravage earth,
And strew her fields with slain, shall others walk
In God's own light, and with untiring hands,
Prepare the kingdom of the golden one,
Peace, who shall come to bless us and restore.

Prophet:

And first among the souls who dreamed of Peace,
I see the gentle Teachers—of all creeds,
And many lands; of China, calm in sleep,
And India drowsing in her dusky hair,
And Palestine, where ancient palm trees dream.
O Priests, O Masters, Teachers of the Word,
Whose knees bowed not to Baal, who all alone,
Trod the stained wine-press, bitter with your tears,
Dreaming of Peace and loving Fellowship,

Ye who proclaimed the Fatherhood of God,
The kinship of His children—O come forth,
Meek ministers and servants unto Peace.

(*The SPIRIT of PRIESTHOOD enters. The MAIDENS cry out in joy at his approach*)—

Star Maidens:

Rejoice, O weary world—the dreamer comes.

Priest:

My dreams have built a road for other feet;
My songs have been re-echoed down the years;
E'en those who staggered like a sightless man,
Have caught the glimmer of a stainless Star,
The Star of Hope, that sang to men of Peace.

Father Time:

Blessed art Thou, whose dreams have been a torch
To guide the few who struggled toward the Light!

Priest:

(*turning toward left*)

My dreams were beautiful—but others came,
Who, in the sleeping seed, beheld the flower;
Their hands were quick to toil, their hearts were strong;
The Builders of the Peace, of which I dreamed.

Prophet:

(*indicating left*)

They come—the clear-eyed Builders of the Dream.

STAR MAIDENS *turn left in expectant attitude. Music with hope motif grows stronger. BUILDERS FOR PEACE appear at extreme left. They bow their heads as the PRIEST raises his hands in benediction.*

Priest:

May the Lord give you Peace.

He retires slowly toward right where he remains until end of scene.

Builders for Peace:
(*in a mighty chorus*)

No peace is ours—until peace comes for all.

Star Maidens:

Come, ye, who kindle torches in the night.

Father Time:

Who is the first who strives that peace may come?

Prophet:
(*as Pierre Du Bois advances*)

Dreamer of ancient France—Pierre Du Bois.

Pierre Du Bois:

Yes, dreamer they called me, when I pleaded for peace among Christian nations. In the fourteenth century, I begged that the Church of Peace, should seek to establish peace among her children. But men mocked at me, and the seeds I planted lay forgotten in the ground—but did not rot. (*He turns to Hugo Grotius, who has joined him.*) Two centuries later, Hugo Grotius, my brother of Holland, wrote his "Rights of War and Peace," one of God's greatest gifts to a war-weary world.

Star Maidens:

Blessed art thou, who sang to men of Peace.

If desirable, the various national airs may be used for the entrance of characters from different nations.

Hugo Grotius:

I strove without ceasing that nation should love nation as a man loveth his next of kin, for are we not children of the same God? Men thought I babbled madness, when I sought to teach them that each should be allowed to worship his Maker in his own way, and they cried; "That day will never come." Yet it has come; and even as today there is peace between creed and creed, some day must there dawn peace between nation and nation, when every man will turn to his neighbor and say, "My brother!"

Star Maidens:

Fear not—such dreams must come to pass!

As the two characters pass to the right HENRY of NAVARRE approaches.

Prophet:

E'en while his sword brought low the foes of France,
He dreamed of Peace—King Henry of Navarre.

Henry of Navarre:

I longed above all for the happiness of France and I knew that could never be except as happiness came to all. This, then was my hope; even as two men of one family are able to live in unity, even as the dwellers in one province of my fair France are as brothers to the dwellers of every other province of my country, even so, I dreamed that all the countries of the world should be federated into one great nation and that war should cease throughout the world.

Star Maidens:

(as he passes)

Not in a day springs forth the perfect flower;
Yet those who sow in tears shall reap in joy.

Father Time:

(as George Fox and William Penn advance; no music for their entrance)

Two gentle souls, who fought no foe but Hate;

Prophet:

George Fox, the Quaker, he who called mankind
To live as Friends and Brothers; William Penn,
Who in the forests wild did build his lodge,
A dwelling place for those who clave to Peace.

George Fox:

Was it not strange, O friends, that those about me failed to understand my message? For I asked but a simple thing; let no man raise his hand against his brother.

William Penn:

Nor did the world believe it possible when I vowed to build my city of Brotherly Love; neither could they understand, when in the wilderness red man and Friend dwelt together as brothers. But despite their doubtings, I dared to dream that even as savage and Quaker dwelt together in unity, so some day would the citizens of Europe dwell in peace with their brothers of the neighboring states.

Henry of Navarre:

(advancing a little from his place)

One hundred long years, O brother, stretch between my dream for unity among European states and your "Plan for the Permanent Peace of Europe." Yet we are one in spirit.

Priest:

(from where he stands)

The sleeping seed within the ground still dreams;
Yet will it blossom and be beautiful.

Prophet:

(as Immanuel Kant advances)

King among German sages, thou whose voice
Is as a trumpet in the cause of Peace,
Immanuel Kant,—come forth and cry aloud;
Let there be Peace; until the mad world heeds,
And echoes till God hears it—Be there Peace.

Immanuel Kant:

Yea, in God's name, let there be Peace—but not the Peace maintained by mighty armies; as long as the nations beggar their peoples to feed and clothe and arm men trained to do murder, just so long will a long peace be as costly and oppressive as a short war. Some day standing armies must cease to exist, but that day will not come until Fear and Selfishness are driven from the world, until each heart becomes the home of individual peace.

Star Maidens:

(as Immanuel Kant passes)

Those of the fearful heart shall hear thy voice,
And thou wilt give them strength for deeds of Peace.

William Penn:

(from where he stands as he sees Benjamin Franklin, George Washington, and Thomas Jefferson approaching)

My city that I built in brother-love,
My Philadelphia of the wilderness,
Was meekly proud of him she called her son,
Franklin, the friend of beggar and of king.

Benjamin Franklin:

I saw my nation built on swords, but I longed to see the sword sheathed forever. For, since the beginning of mankind, there never was a good war nor a bad peace. In my day, two great nations, France and England, were at war; the ruler of the first was called "The Most Christian

King" and the ruler of the second "The Defender of the Faith." If these kings were Christians, why did they not act like disciples of Christ? If their subjects were Christians, why did they not seek to settle their disputes without first cutting each other's throats? (*He turns to George Washington and Thomas Jefferson.*) Surely, among civilized men there must be a saner, less wasteful way of settling the disputes which arise among nations.

Father Time:

O Washington, who drew the crimson sword,
Dost thou, the warrior, raise a prayer for peace?

George Washington:

My first wish was ever to see war banished from the earth. I never forgot for a moment that an overgrown military system was the worst foe to republican liberty, nor did I cease to beg my people to cultivate harmony between all nations. That hope was also cherished by Jefferson.

Thomas Jefferson:

Surely, for I, as one of the founders of a great republic, did not desire to build up a nation merely to create more armies and navies. I recognized war as a useless horror, and my greatest hope was that some day the world's ruling interests should cease to be local and become universal.

Star Maidens:

(*as he passes*)

Peace bless the land whose corner-stone ye laid.

Father Time:

(*as David Low Dodge, Noah Worcester, William E. Channing, William Ladd and Elihu Burritt approach from the left*)

Servants of Peace are these, who sought to guard
The treasure that the Founders left their sons.

Prophet:

David Low Dodge—one hundred years ago
Thou, in the city of New York, didst found
The first Society of Peace known to the world.
Noah Worcester and William Channing, ye
Who founded Boston's Arsenal for Peace;
Elihu Burritt, thou whose radiant dream
Of a World Court reached Europe's blood-stained shores,
When he of Corsica ceased to vex the world;
And William Ladd, who likewise cried in vain,
Demanding that a tribunal court be called
'Fore which the nations might in brotherhood
Appear and plead their cause nor be afraid.

Star Maidens:

(*as they pass*)

No word nor work for truth shall e'er be lost.

Prophet:

(*as Victor Hugo approaches*)

Builder from France, and lover of mankind,
O welcome, Victor Hugo, Freedom's child!

Victor Hugo:

True, I loved Freedom as a son his mother—but not freedom for France alone: freedom for all the world. My heart was glad when a vision blessed me—a vision of all the peoples of the world, free, and at peace with one another; for I dreamed I saw the hands of our sister, the United States of America, stretching forth across the ocean to clasp the hands of her sisters, the United States of Europe; and my ears were gladdened with the universal shout—“We are one people and we are at Peace.” (And he passes to the right.)

Faith:

(as Lincoln advances)

Now cometh he who held my garment's hem,
Who faced the future, calm and unafraid,
Lincoln, the gentle one, whose great heart grieved
To see his children on the battlefield.

Abraham Lincoln:

I struggled with all my soul against the war which I could not prevent; the purchase of every slave in the South seemed a costly thing, but far costlier was the price we paid for their emancipation—in blood, in tears—yes, even in gold. But at last the crisis was past, the Union preserved, and our people saved the burden of a large standing army which two republics might have brought about; and I prayed that the peace which had come might be a lasting one.

Star Maidens:

(as he passes on)

Peace, founded on justice, shall endure.

Prophet:

(as Jean de Bloch, Leo Tolstoi and Vasili Vereshchagin approach, each passing as he is designated and standing at right of Prophet)

Economist, philosopher and artist—three
Courageous souls who, having found the light,
Brought it to those who groped within the night.
Thou, Jean de Bloch, the counsellor to the Czar,
Thou, keen of brain, whose pen fought well for Peace.

Jean de Bloch:

I sought an audience with the Czar, presented my arguments, and induced him to call the Conference at the Hague, believing that when the representatives of the civilized world met in friendly council, they could not fail to see the senseless waste of war. No matter how successful the issue of war, it can bring naught but misfortune to the country engaged in it, for modern warfare has but one meaning: ruin to both contestants and victory to neither. I thought all must see this and that it would lead to the disarmament of the nations—but they were blind.

Fear:

(who has been dormant, half arises)

Only the blind can see such misty dreams.

Faith:

(in quick response)

Yet through blind dreaming shall the earth be blessed.

Prophet:

Thee they called blind, O Tolstoi—even mad.

Leof Tolstoi:

Mad? Because I sought to live by the laws Christ gave to the world? Mad, because I tried to follow Him who said: "If thine enemy be hungry, give him bread to eat; if he be thirsty, give him water to drink." Nay, rather are they mad who claim to love Him while they hate His sons, who pray to the Father to bless them before they set out to slay their brothers.

Prophet:

And, Vereshchagin, thou whose gifted brush
Painted War's horror that all men might see.

Vasili Vereshchagin:

As I wandered about the world, I saw that in every country the most successful murderer of his fellow-men was acclaimed as a hero, and awarded the highest honors. The starving wretch who slays a weaker man for a crust of bread is branded as a murderer and suffers the penalty; the scientific slayer, by whose directions thousands perish upon the field of battle, is termed "General" and loaded with decorations from king and emperor. My wonder changed to horror as I saw the vileness of war, and I painted what I saw—the wounded and the dying upon the battle-field, the birds of prey swooping down upon the slain,—that the world might see the monster War as he is.

Fear:

(pointing to War who stands proudly erect with his furies about him)
Yet do the nations cry: "These be our gods!"

Faith:

But they must fall before the God of Love.

Star Maidens:

(as the three men pass to right)

Rejoice—for others seek the paths ye trod.

Prophet:

(as Frederick W. Holls, William Randall Cremer and William T. Stead pass)

Three others; England and America
Hath given them, courageous men of peace:
Thou, Frederick Holls, in International Law
Proficient, who didst save the cause
When first the nations met to plan for peace;
Cremer, who long for arbitration toiled,
And planned for a World Parliament to be;
And William Stead, whose message ever was
The need of a press, both free and clean,
To aid the cause of peace.

Star Maidens:

(as they pass)

Rejoice, O tillers of the stubborn soil,
For soon the desert bloometh as the rose.

War:

(from where he stands)

Neither the prayer of faith, nor weary fast,
Nor labor long, with sweat of heart and brain,
Will bring me low, who laugh at puny man.

Faith:

(peering into the distance, then crying out in ringing tones)

Since man *alone* is weak, the woman comes.

From the left comes the sound of many women's voices singing the first stanza of the WOMEN'S BATTLE HYMN.

Women's Hymn:

Our eyes have seen the dawning of the coming of the Lord;
We have sworn to guard the treasure where the Future's gold lies stored;
For our children, and their children, we will fight—our Love a sword—
Till Peace shall come to bless.

Father Time:

(as Julia Ward Howe and Frances E. Willard enter with Baroness Von Suttner a little behind and the other women workers in the background)

They come as warriors, yet they sing of peace!

Prophet:

Julia Ward Howe, who gave the Battle Hymn,
Now leads an army in the war for Peace.

Julia Ward Howe:

After the fathers and brothers and sons who had marched to the front singing my Battle Hymn lay dying or wounded upon the field, I began to wonder whether the women who wept at home could not sing a nobler hymn—a Hymn of Peace. And I appealed to the women not only of America, but of England and France, to labor for peace, and I organized many clubs among women, to the end that they might work more effectively for peace: and I found a powerful ally in the noble Frances Willard.

Frances E. Willard:

Recognizing war as one of the greatest enemies to temperance, the W. C. T. U. in its early history organized a peace department, for temperance and justice must ever go hand in hand. But a little later, my sister, the Baroness Von Suttner, from across the seas, cried to the women of the World to struggle for peace, and besought the nations to "ground arms" forever.

Baroness Von Suttner:

At the first Hague Conference I stood alone—one woman among many men. And I begged them, for the sake of their wives and their little ones and the mothers who bore them, to put an end to this horror which had ravaged the world for so long, and to hasten the day when the young should be taught not to hate other nations, but to look upon all men as brothers.

Star Maidens:

(as they pass)

O woman, merciful, compassionate,
A blood-stained World is glad because of you.

Earth Women:

(from the background)

We cried aloud—in helpless groping pain
That does not understand; but ye cried forth
Like those who suffer but to understand.

Star Maidens:

They sound the trumpets of a brighter day.

Fear:

Shall puny women drive war from the earth?

Faith:

They conquer through their very womanhood.

Prophet:

Yea; for the mother-sex, whose patient hearts
Broke 'neath the iron heel of restless war,
Rose strong in agony—and strong in love—
Yea, strong in understanding—
To wage the battles of Eternal Peace.

The second stanza of the WOMEN'S HYMN is sung as the leading women workers—JANE ADDAMS, MADAM ROSIKA SCHWIMMER, MRS. PETHICK LAWRENCE, SENORA DE COSTA, BELVA LOCKWOOD, MAY WRIGHT SEWELL, LUCIA AMES MEAD and FANNIE FERN ANDREWS—advance before FATHER TIME, the other women workers remaining a little in the background to the left.

Women's Hymn:

We, who sent our sons to battle, still will arm them for the fight;
We will bid them wage His battles, slay injustice in their might;
We will bid them live—not murder,—that all men may see the Light,
And Peace shall come to bless.

Chorus of Women:

Too long the earth hath bowed beneath War's yoke;
Mothers of men, we cry—"Let there be Peace!"

Prophet:

Jane Addams, America's leading citizen
And lover of humanity,
What is this army that ye lead?

Jane Addams:

We, the women of America, have listened to the call for peace from Madam Rosika Schwimmer of Hungary, representing more than a million women of fourteen countries, and to Mrs. Pethick Lawrence of England, whose appeals have been as a battle cry to us. Senora De Costa of our sister republics of South America will tell us how the citizens of Argentine and Chile vowed a vow of eternal peace between them.

Senora De Costa:

After the successful arbitration of our long standing dispute over territory, an old cannon was melted and cast into the mold of a statue of Christ, the Prince of Peace. Then soldiers and sailors drew it up the mountain-side, where it was placed upon the boundary line of the two brother nations. And upon the bronze tablet at the statue's base all may read the words: "Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

Jane Addams:

And just as these two neighbor republics have clasped hands in dearest brotherhood, so do we, the women of America, hope to join all the countries of the world in bonds of brotherhood and trustful love. There have been brave warriors among us—Belva Lockwood, worker for International Peace and founder of the National Arbitration Association; May Wright Sewell, who has long preached the gospel of World Patriotism and World Citizenship; Lucia Ames Mead, untiring writer and orator, and Fannie Fern Andrews, of the School Peace League. These and many more—all soldiers in the Army of Love, which shall one day cause the Armies of Hate to furl their battle flags forever.

Star Maidens:

Yea, birds shall nest within the cannon's mouth.

The women, singing the last stanza of their HYMN, pass to the right:

Women's Hymn:

We shall toil in every vineyard, till the sons of men are blest;
We shall clasp warm hands across the seas—a chain from East to West;
And each man beneath his fig-tree and his vine shall safely rest,
When Peace has come to bless.

A long pause. WAR and his furies advance a little, and MOTHER EARTH, who has lifted her head in hope, now shrinks back in terror. The STAR MAIDENS kneel, stretching out appealing hands to the PROPHET.

Star Maidens:

When will this thing of horror pass from earth?

Prophet:

(through the stillness)

“And it shall come to pass in the later days that the mountain of the Lord's house shall be established: and they shall beat their swords into plough-shares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more.”

Women Workers:

(in a cry strong with hope)

How long, O Lord, before Thy day shall come?

Mixed quartette “LET US HAVE PEACE” sung in background.

End of Second Episode:

EPISODE III

Music, SCHERZO OP. 31, by CHOPIN. All turn expectantly toward the left. Then, raising their hands—less in greeting than in benediction,—the STAR MAIDENS, still facing left, walk backward until they reach the group on the right of the stage. For a moment the PROPHET stands with arms outstretched, looking toward the left. He gives a cry of solemn joy.

Prophet:

Now am I silent, for fulfillment comes.

He walks backward slowly and stands before the STAR MAIDENS. After a pause, there comes from left a MOTHER leading THE NEW CHILD by the hand. They advance slowly toward the center of stage, where the mother stands with upraised arms, as one in prayer.

Mother:

The pillars of the earth are the Lord's,
And He hath set the world upon them.
He shall keep the feet of His holy ones,
But the wicked shall be put to silence in darkness:
For by strength shall no man prevail.

She raises the child in her arms as a holy offering.

Mother:

For this child I prayed: and the Lord hath granted me my petition; therefore I also have granted him to the Lord; as long as he liveth he belongeth to the Lord—to shine upon them that sit in darkness; to guide their feet unto the Ways of Peace.

She puts the child upon the ground and places her hands upon his head in blessing.

Mother:

Be strong, O my son, and of good courage, for the Lord God is with thee; He will not fail thee, nor forsake thee, until all the work of the Lord be finished.

The New Child:

When He calls upon me I will answer: “Speak, Lord, for Thy servant heareth.”

The mother embraces the child and goes slowly to the right. The women workers cry out in greeting.

Women Workers:

The morning of our Hope has dawned at last.

Father Time:

Out of the mouths of babes shall truth prevail.

The child lies at the feet of MOTHER EARTH and falls asleep.

Fear:

(mockingly)

The Champion of the Future lies asleep.

Faith:

But he shall wake to rule the world in Love.

From the background can be heard many voices singing (audience may join) "AWAKE, YE NATIONS ALL," by LOUISE R. WAITE, page 35...

Father Time:

A cry among the nations goeth forth:
"Is it not time for Peace—is it not time?"

COLUMBIA advannes from the left, a child beside her carrying the American flag with its white border. The audience will rise and sing to the tune of MATERNA:

Audience:

O Beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties,
Above the fruited plain:
America! America!
God shed His grace on Thee,
And crown Thy good with brotherhood
From sea to shining sea.

—Katherine Lee Bates.

Faith:

Who gave us Liberty shall bring us Peace.

Women Workers:

Oh, thou who gave us Freedom, bring us Peace!

Columbia:

I am the Mother of Nations—the children of men come to me:
The sons of the North and the South lands, my children from over the sea;
Close in my bosom I hold them, safe in my arms they find rest:
The Slav, the Italian and Teuton—I shelter them warm in my breast;
The sons of the North and the South lands, my children from over the sea:
O come to the Mother of Nations, for ye shall find refuge in me.

Enter dancing and laughing, CHILDREN of the NATIONS, twenty-four little ones, dressed in peasant garb. They surround COLUMBIA, clinging to her hands and gown, some of them caressing the folds of the flag.

Children of the Nations:

We love thee, Mother, for thy love of us,
Thy children, who have sought thee from afar.

The three groups in turn give the folk dances, SALUTATION DANCE, GOSSIPING ELLA and CLAP DANCE. At the conclusion, they join hands and form a circle about COLUMBIA and her standard-bearer. They dance about her, ending with a tableau, their hands extended in entreaty.

Children of the Nations:

Mother of Nations, call the world to Peace!

Columbia:

(turning to left, as the children kneel before her)

O Nations, whence my children came to me:
Will ye not come in gracious brotherhood,
To sheath the sword and give the kiss of peace?

A medley of the melodies of the nations should be played as the CHILDREN of the NATIONS rise and run to the left, where they kneel, forming a long line through which the NATIONS pass. Each NATION carries a flag in one hand, a sword in the other. The first nine nations—FRANCE, GERMANY, GREAT BRITAIN, ITALY, JAPAN, RUSSIA, AUSTRIA-HUNGARY, SPAIN and TURKEY—form a semi-circle about COLUMBIA, while the other NATIONS group themselves in the background, the CHILDREN of the NATIONS before them.

Columbia:

Leading military powers of the world, we have met together to consider the establishment of the Peace that shall last. I shall not speak to you of the horrors of the wars that have been, the blood that has been shed, the broken homes with their desolate mourners, and, more terrible, the teaching of hate to our little children: I would speak now of the peace that is to be; the preservation of life to take the place of the organized murder we have called war; the building up of homes, where childhood shall not be deprived of its right to an education, where old age shall not beg by the roadside nor suffer in the almshouse; the teaching of Right over Might, the destruction of national hatred, that love may take its place.

The Nine Nations:

Speak; we will listen.

Columbia:

You know the waste of war; have you considered the cost of an armed peace? Is it conceivable that in a civilized country like the United States, in the twentieth century, 72 per cent of its annual income should be spent in paying old war debts, or in preparation for war? Of my own foolish wastefulness have I spoken; each of you could tell the same tale.

The Nine Nations:

We, too, have paid the price.

One of the Nations:

Since authentic history began more than 15,000,000,000 lives have been lost through war—the nineteenth century alone showing a loss of 14,000,000 men.

Another of the Nations:

Out of 3,392 years, there have been 13 years of war for every one of peace.

Another of the Nations:

And as a result, 8,000 treaties of peace have been signed, their average duration being only 2 years.

Another of the Nations:

Since the beginning of the Christian Era, the world has spent \$2.25 every minute in the preparation for war.

Another of the Nations:

Most of our national debts are caused by war, and there is not enough gold in the world to pay 2 per cent of the public debts which the working men carry on their shoulders.

Columbia:

America alone spends \$800,000.00 per day on the army and navy. According to the United States Commissioner of Education, with that money we could erect a great American university with a yearly income of \$10,000,000.00; we could provide also an additional university, twenty-five high schools, five normal schools, five technical schools and twenty-five agricultural schools for each State and have an additional income of \$1,000,000.00 for the public school fund.

The Nine Nations:

Speak on.

Columbia:

We are the strongest of the nations; if our armies be practically disbanded, keeping only a sufficient number for an international police, if our battleships no longer sail the seas, what weaker nation dare do us injury? What country can do us harm if we—the strong—are banded together in a League of Peace, with an international court where all difficulties may be settled? What say you? Let us lay down our arms and drive Fear from the midst of us.

The Nine Nations:

Your words are good; let there be peace between us.

They move toward each other, their hands stretched out in friendship; then FEAR, who has been creeping down from her place at the feet of FATHER TIME, comes among them; different ones withdraw from the group and stand with swords drawn.

Some of the Nations:

We must be well prepared, should there be war.

Even as they speak, WAR with his attendants is seen to be stalking toward them.

Earth Children:

(wailing in the distance)

E'en as we sinned, our latest sons shall sin.

Peace Workers:

(men and women)

Must we behold the passing of the dream?

The Mother:

O son, arise in might—the day has come!

FEAR stands triumphant among the NATIONS. WAR has advanced to where the CHILD sleeps. The CHILD rises and looks into the eyes of WAR, unafraid. WAR raises his spear threateningly, but seems rooted to the spot. FAITH moves down from her place and blesses the CHILD as she advances toward FEAR. FEAR, thus boldly approached by FAITH, with a cry of terror slinks off toward left followed by FAITH, who stands at left in triumphant attitude. A pause. Then the child innocently holds out his hands to WAR, who, cringing before him, drops his spear and shrinks after FEAR, followed by his attendants.

The New Child:

See, Fear has gone from the midst of us.

The NATIONS break their swords, which they cast away, and clasp hands in friendship. All the performers and, if desired, the audience join in singing "THIS IS THE DAY OF CERTAINTY," by LOUISE R. WAITE, page 36.

The New Child:

(alone in center of stage as Nations withdraw to background)

Now comes the race of which the dreamers dreamed,
To rule the world in righteousness and love.

He extends his hands toward the left, and in answer, HIS BROTHERS (carrying green boughs) run in and flock about him; they are followed by many CHILDREN OF THE FUTURE.

Father Time:

Now is the Kingdom come when Peace shall reign.

Faith:

(from her place at the left)

O Children of the Future, weak your hands,
And yet they shall prevail—they shall prevail.

The New Child:

(to the children of the Future)

Dear Little Playmates: All the world is waiting for Peace to come.
Are you ready to welcome her?

Children of the Future:

(in happy chorus)

We are ready: we are waiting. When will she come?

The New Child:

But the earth must be very beautiful for her coming. If Peace dwells on earth, there must be good-will in the hearts of all of us; we must love all and do injury to none.

Children of the Future:

We will love all, that peace may dwell in our hearts.

Singing by all the children of "SWEET PEACE," by LOUISE R. WAITE, page 37. MOTHER EARTH half rises, holding out her hand toward the left. The NEW CHILD remains in the center of the stage, looking toward left, but His BROTHERS run toward the left, and, holding aloft the boughs they carry, form a leafy-green archway. At the conclusion of the song, PEACE, followed by her attendants, the DAUGHTERS OF JOY and CITIZENS OF PEACE, enters through the leafy archway. PEACE and her attendants advance to center of stage, led by FAITH and the NEW CHILD. The dance of joy follows, given by the DAUGHTERS OF JOY, all upon the stage entering into the spirit of the occasion, the NATIONS with their flags forming a background for the dance.

Dance of Joy described on page 43.

At the conclusion, all draw back, leaving PEACE alone.

Peace:

Blessed be ye, my people, in your coming in and in your going out:
Blessed be ye in the workshop, and in the field;
No longer shall come to you the terror by day, nor the fear in the
night:
For the Lord God hath not despised your tears nor your offerings,
And He blesses you with Peace.

Spreading her hands in benediction over MOTHER EARTH, who rises, straight and fearless.

Be blessed in thy children, Mother Earth.

Father Time:

Nay; Children of Earth are now the Heirs of God.
We have one Father and we are His sons:
Love is of God, and everyone that loves
Is His, and sees the Father face to face.
Rejoice, O children, for ye are of God.

Singing of tenor solo, "PEACE, I LEAVE WITH YOU," by CHARLES E. TINNEY, sung in the background. At its conclusion, PEACE turns toward the BUILDERS.

Ye who have toiled that I might come, be blessed:
Thrice blessed be ye, O bearers of the seed.

Turning to CHILDREN OF THE FUTURE and CITIZENS OF PEACE.

And ye for whom they dreamed and toiled be blessed:
Keep well the precious heritage they left.

Obeying a sign from PEACE, the CHILDREN of the NATIONS, the CHILDREN of the FUTURE and the CITIZENS of PEACE form a group about PEACE. She places her left hand upon the head of the NEW CHILD, who kneels before her, and raises her right hand solemnly. Soft music as she speaks.

Peace:

Say after me: "I pledge myself to follow the cause of peace,"

Children upon the stage. Those in the audience may rise and repeat the pledge also.

Children:

I pledge myself to follow the call of peace,

Peace:

to promote peace,

Children:

to promote peace,

Peace:

and to earnestly believe in

Children:

and to earnestly believe in

Peace:

and make possible, the words of the prophet;

Children:

and make possible, the words of the prophet;

Peace:

"And they shall beat their swords into plough-shares, and their spears into pruning hooks;

Children:

"And they shall beat their swords into plough-shares, and their spears into pruning hooks;

Peace:

nation shall not lift up sword against nation,

Children:

nation shall not lift up sword against nation,

Peace:

neither shall they learn war any more."

Children:

neither shall they learn war any more."

To the music of the CORONATION MARCH from "LE PROPHETE," by MEYERBEER, the characters at the right pass off grouped about MOTHER EARTH. Then the NATIONS, followed by the CHILDREN OF THE NATIONS, and PEACE with her attendants, the CHILDREN of the FUTURE and CITIZENS OF PEACE. While they are leaving the stage, FATHER TIME slowly descends, and when all have passed, he alone remains standing in the center of the stage. He raises his hands in benediction,

Father Time:

The Lord bless you and keep you:
The Lord make His face to shine upon you and be gracious unto you;
The Lord lift up His countenance upon you, and give you Peace.

And he slowly follows the others.

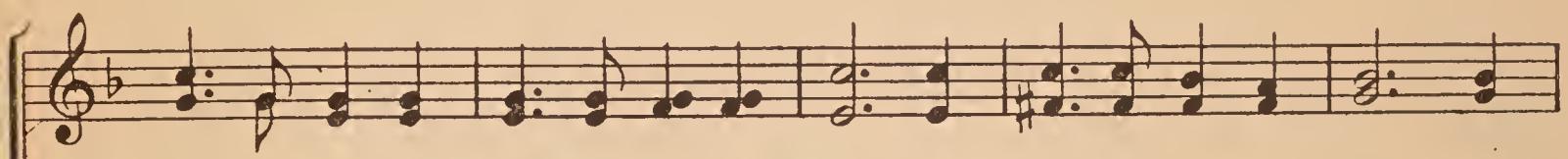
End of the Pageant:

Awake Ye Nations All.

Words & Music
by L. R. WAITE.



A-wake ye na-tions all Let cru-el war now cease, This is the day for
He calls in mighty tones A-wake and hear His voice, He bids us all as
A-wake ye na-tions all A-wake and see the light, Which shineth o'er the



u - ni - ty The day for love and peace, Spend no more time in strife But
brothers one With hearts that do re - joice, To gath-er round His board And
mountain tops Dis - pell - ing dis-cords night, A - wake and sing a - loud Your



hear that cla - rion call, Which cometh forth from God a - bove The fa-ther of us
of the feast par-take, Drink deeply of the wine of Love The bread of Peace now
prais-es now in-crease, The knowledge of our God as One Brings u - ni - ver - sal



all, Which com-eth forth from God a - bove the fa - ther of us all.
break, Drink deep-ly of the wine of Love The bread of Peace now break.
Peace, The knowledge of our God as One Brings u - ni - ver - sal Peace.



The Day of Certainty.

Words & Music
by L. R. WAITE.

Music for the first stanza. Treble and bass staves are shown. The key signature is G major (one sharp). The lyrics are:

Re - joice, re-joice be - lie - vers, The night of doubt is
Re - joice, re-joice be - lie - vers, As chil-dren of the
Re - joice, re-joice be - lie - vers, For Knowledge, Faith and
Re - joice, re-joice be - lie - vers, With ban - ners white un -

Music for the second stanza. Treble and bass staves are shown. The key signature is G major (one sharp). The lyrics are:

o'er The Sun of truth has ri - s - en Its
King Give forth His Pro - clam - a - tion Let
Love Falls o'er God's whole cre - a - tion Like
furled Where - on sweet Peace is writ - ten. Yea

Music for the third stanza. Treble and bass staves are shown. The key signature is G major (one sharp). The lyrics are:

rays reach ev - ry shore. Doubt's sha - dows now with
ev - ry na - tion sing. Doubts sha - dows now with
sweet dews from a - bove. Doubts sha - dows now with
peace to all the world. Doubts sha - dows now with

Music for the fourth stanza. Treble and bass staves are shown. The key signature is G major (one sharp). The lyrics are:

night must flee, This is the day of CER-TAIN-TY.
night must flee This is the day of CER-TAIN-TY.
night must flee This is the day of CER-TAIN-TY.
night must flee This is the day of CER-TAIN-TY.

Sweet Peace.

Words & Music by
LOUISE R. WAITE.



Sweet peace so pure and ho - ly, Come to our hearts and reign. Sweet
Sweet peace so blessed and ho - ly, To long-ing hearts so dear; That
Sweet peace that pass-eth know-ledge, A - bide with us al - way. We



peace that calms the tem - pest, That fol - lows grief and pain. From
bring-eth rest and com - fort; That dri - eth eve - ry tear; That
need thy ten - der pres - ence Through-out each com - ing day. Though



realms of light and beau - ty, Thou com - est as a dove, And
giv - eth balm and heal - ing To eve - ry wound-ed breast; Now
storms a-round us gath - er, We know not doubt nor fear. Sweet



in thy sa - cred pres - ence We find God's per - fect love.
lift our thoughts and bear them To man-sions of the blest.
peace, di - vine and ho - ly, O! be thou ev - er near.



SHEPHERDS' DANCE

Music:—"Shepherd's Hey." English Morris Dance Tune—by Percy A. Grainger.

Note:—Number each measure of the music for convenience.

Entrance:

Men, women and children walking in from entrance, some in groups, some alone—just as a group of people would walk along a road in the country.

Step—a slow walking step, two steps to one measure of the music. Measures 1-8.

I.

Older people continue to move with the slow walking step, moving about the back part or sides of stage, leaving space in the center for

Children:

Walking in a circle with eight steps to the right, and starting with the right foot, both arms held up shoulder high at sides, Measures 9-10.

Running steps in circle to right, Measure 11.

Three high leaping steps, rt., lt., rt., turning half around to the rt. to face the opposite direction, Measure 12.

Repeat action of measures 9, 10, 11, moving around the circle to the left, and starting with the left foot, Measures 13-15.

Face center and do the three leaping steps in place, lt., rt., lt. Measure 16.

II.

Children:

Turn and with little running steps, go about, in and out, among the older people who are still moving slowly about, although some have stopped to watch the children, take hold of the hands of some of the people as they pass, playfully, as though urging them to join in the dance. Measures 17-19.

Run to get into a straight line across back of stage, in front of people, all facing directly to rt. Measure 20. (each child arms' length behind the one in front of him.)

Eight marching steps straight out to rt. side, starting with rt. foot, both arms swinging upward and downward alternately in rhythm, Measures 21-22.

Turn quickly and repeat eight marching steps to left side, Measures 23-24.

Face front and take eight marching steps down stage, Measures 25-26.

Running steps forward, Measure 27.

Turn to face up stage, with backs towards audience, with three leaping steps rt., lt., rt., Measure 28.

Repeat eight marching steps towards the group of watching people, Measures 29-30.

Running steps forward, Measure 31.

Three high leaping steps, lt., rt., lt., getting into places near the women, Measure 32.

III.

Each child joins hands with one of the women. Step on rt. foot, hop and swing left foot across in front, repeat with left foot. Measure 33.

Repeat same steps. Measure 34.

Swing around with both hands joined, gradually getting towards center. Measure 35-36.

All women and children, join hands in one circle, repeat the step and swing four times, starting rt. Measures 37-38.

Every other one in circle join both hands with the next person on their right, and swing around, the children breaking away and leaving the women alone in the center, with the three leaping (high) steps. Measures 39-40.

Children take their places at side or back of stage, in any resting position, kneeling or sitting on the ground, or standing alone or in groups. Men are standing or swaying in rhythm, all watching women and children.

IV.

Start with rt. foot, four steps forward, lifting both arms high in front. Measure 41.

Three steps backward and hold on rt. foot, both arms spread open and come down half way to sides. Measure 42.

Repeat action of Measures 41-42, on the backward steps, move into a straight line facing front. Measures 43-44.

Step to rt. and swing left foot across in front, hop on rt., both arms swing across to rt. side, bend to left side at same time.

Repeat, stepping to the left. Measure 45.

Three little running steps forward and hop on rt. Measure 46.

Repeat the steps and swing left and rt. Measure 47.

Quick turn to rt. (Pirouette). Measure 48.

V.

Women:

All turn to the rt., one on right end turning to lead across stage, directly behind the line, all following, go across stage to the left side, turn again and re-cross (counter-march). Use running steps and continue the crossing during Measures 49-56.

VI.

Women walk about speaking apparently to the men, asking them to dance. Men interested and prepare for it by getting together. Women form in broken groups, children change their positions, etc. Measures 57-60.

VII.

Men:

All men come down to centre with four strong walking steps, both arms swinging freely. Measure 61.

Separate, turning to go out to corners, walking steps. Go out to corners in groups uneven, three men in one group, two in another, etc., using Measures 62-64.

Join rt. hands high, walk around, to rt. in circle, (*wheel*). Measures 65-67.

Two more walking steps and whirl around on one foot quickly. Measure 68.

Repeat the wheel with left hands joined high and starting left foot. Measures 69-72.

VIII.

Straighten out into lines up and down stage at sides, (even number on each side.) All go across stage, passing opposite using a leaping step and both hands up playing an imaginary pipe, heads held well up. Measures 73-74.

Place rt. hands at waist of next in line, (coming together in twos) with left hands held high. Step on rt. foot towards partner and with the left foot push around in circle, pivot on ball of rt. foot, (Butterfly turn or spinning step or pivot turn). Measures 75-76.

Going around with partner twice.

Repeat the crossing to side of stage and turn with same man as before. Measures 77-80.

IX.

All move in a circle with a strong skipping step, alternately bending forward and backward. Measures 81-83.

Three high leaping steps turning in place. Measure 84.

Face center and all skip forward. Measure 86.

All skip forward again. Measure 87.

All run backward, bending forward. Measure 88.

X.

Men with strong marching step go out of circle and back to the watching group of women and children.

Men:

Some of the men take the hands of the women. Other men form groups of their own.

Children:

All join hands together. Measures 89-90.

All skipping around, swinging partner. Measures 91-92.

Circle and groups break, all forward and back with a skipping step. Swing partner around quickly and hold. Measures 93-95.

All break and run quickly off scene or else to places in large group back, if dancers are to remain on stage. Measure 97.

DANCE OF HOPE

Music—Yuccas—C. W. Cadman

I.

1. Step hold rt. and lt. twice, with three running steps rt. lt. and rt.
2. Repeat 1 three times finishing with Pivot lt.
3. Repeat 1-2, finishing with two pushes and weight back on rt. in Pivot.

16 measures.

II.

1. Left step throw diagonally forward lt.
2. Arabesque rt. diagonally forward toward lt.
3. Step back throw lt.
4. Three steps diagonally back rt. (turning diagonally back rt.)
5. Repeat 1, 2, 3, 4 diagonally back rt.
Repeat 1, 2, 3, 4 diagonally forward rt.
Repeat 1, 2, 3, 4 diagonally back rt.

16 measures.

III.

1. Three running steps lt., rt., lt. Glide rt. into Arabesque; on hop swing free leg forward.
2. Repeat 1 making a small circle.
3. Backward pas de basque lt., rt. Lateral arms strong.
4. Sway to lt. moving rt. arm in circular movement parallel to floor in front of body and to lt. side.
5. Same as 4 swaying rt. and left arm sweeping the world, big movement.
6. Six running steps forward into Arabesque rt. Arms up. Landing on floor, collapsed (sitting).
7. Circumduct trunk, arms following body to rt., gradually rising to "Hope" and "Expectancy," weight forward over rt. foot.

6 measures.
16 measures.

IV.

1. Point extend, bourre three steps, lateral arms.
2. Repeat 1 three times, finishing with three steps in circular formation.
3. Repeat 1-2 moving backward to formation. Get into formation.

16 measures.

4. To "Hope" posture, arms straight up and stretch, lower to perfect peace, or hold "Hope."

6 measures.
22 measures.

DANCE OF JOY

Music—Florence Waltz—Emil Liebling

INTRODUCTION. (Use last measures of first movement). Run to places in lines of 6 across.

I.

1. Starting rt. run diagonally forward toward lt. 3 steps, rt., left, rt., glide lt. (In this arabesque the rt. leg is extended back). The arms are flung diagonally forward upward.
2. Repeat 1 in same direction.
3. Step back rt. swing lt. The arms lateral across body.
Step back lt. swing rt. The arms lateral across body.
4. Tour jete rt. (3 step turn). The arms are 5th, and 2nd.
5. Repeat 1, 2, 3 to rt. side starting lt.
6. Four running steps back. The arms closing and opening into 2nd.
7. Repeat 1, 2, 3, 4, 5, 6 starting whole on left side and to rt. 32m.

II.

1. Finish first in circle formation during the running steps of last two measures. Grand Right and Left with tiny running steps. (4 measures)
2. Step throw forward and balance in 5th behind, making half turn.
3. Repeat 2, facing original direction. (4 measures)
4. Repeat 1, 2, 3 three times. (24 measures)
During last two of 24 measures finish in two lines facing each other across stage.

III.

All start with right foot.

1. Dance forward to meet opposite, using 1-2 of Figure 1. (4 measures)
2. Join hands with opposite and turn partner around, using 4 step throws. Finish facing outward. (4 measures)
3. Repeat 1 back to place. (4 measures)
4. Join hands with neighbor and swing around on toes into original formation. (4 measures)

IV.

1. Each turn to right side—3 running steps and arabesque. (2 measures)
2. Balance forward in 5th behind, twice. (2 measures)
3. Starting with face to audience—Waltz, turn backward and to lt. side. (2 measures)
4. Step back (count 1-2), to side (count 3) and across in front turning whole body to left side (count 4-5-6).
5. Repeat 1, 2, 3, 4 to left. (8 measures)
6. Repeat 1, 2, 3, 4, 5. (16 measures)

V.

1. Repeat Figure I. (28 measures)
2. Form picture or posture. (4 measures)

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